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J.N. Hostetter

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Evangelical VISITOR

October 12, 1964



" . . .

AND

EE YE

THANKFUL."

Colossians 3:15

CANADA'S
THANKSGIVING
DAY
October 12

EDITORIAL

Redemptive Work

REDEMPTION in a theological sense means deliverance from the bondage of sin. As such, the ransom price, the Blood of the Atonement can only avail.

"An act or instance of bettering," is another meaning, a science aspect of redemption; redemption related to improvement. Work has proven itself a redemptive force for betterment.

Forty-five years ago much opposition was evident to a conscience that could not participate in war. Loud cries against these "yellow" individuals were heard in both religious and national circles. The fault was not one-sided. Opposition to an accepted program without the aspect of a redemptive substitute is too negative.

A generation later, amid fear and trembling, an alternate program was suggested. CPS may not have accomplished in the immediate settings all that was desired. But the "work" started, viewed from a vantage point of twenty years, has proven its redemptive value.

The unpleasant tasks associated with mental hospitals approached with a Christian perspective have done much to lift the level of service for mental illness. Boys serving as guinea pigs in dangerous and difficult medical and physical experiments, have proven their willingness to be endangered for their fellow-men.

This twenty year period has seen Pax and VS circle the globe with Christian ministries. These peace emissaries invading the jungles and wilds of human existence, shared in giving birth to a national interest in this kind of work. Today's Peace Corps is a national effort on an international scale patterned to spread good-will and mutual understanding.

When the recent severe earthquake struck Alaska, volunteer help was available to assist in rebuilding. A number of our brethren joined with a sizeable group of men to better the lot of those suffering, giving many hours of arduous toil. And so it was in Yugoslavia's earthquake and areas affected by devastating hurricanes.

For work to be redemptive, it must be motivated by love; a love for man: body, soul and spirit. A spiritual ministry that divorces physical and social con-

cerns soon finds the total ministry ineffective.

Relief workers find it difficult to keep away from starting church gatherings. A cup of coffee, a bag of beans, a bundle of clothing finds a responsive note. A willingness to listen becomes a prime opportunity to present God's redemptive love that is expressed through Christ.

In church life itself work has proven to be a redemptive force. Church life built on fellowship without involvement in missions, benevolences and education becomes schismatic, rent by division. A busy congregation has a minimum of factional spirits.

True, kingdom busyness and spirituality are not synonymous. Neither are folded hands a mark of Christian piety. Those active in the church, doing local or general church work are among the happy people of any congregation.

... For the joy of the Lord is your strength.

Strength demands action or it dissipates into weakness. The folded hand, the sitting saint, the idle able-bodied Christian leads but to weakness, sickness, possible death.

Redemptive work is a Christian way of life; it was Christ's manner of living. His spirit of compassion was continually expressed in redemptive work. Man's condition was made better because He passed by.

A world 2,000 years later—many more people—has that much more need for redemptive work. Remember, for work to be redemptive it must be motivated by love.

J. N. H.

An Author's Limitation

Elisabeth Elliot

WRITING MUST BE a personal expression of what the writer himself perceives as truth. The book of the prophet Isaiah is introduced as "the vision of Isaiah the son of Amoz *which he saw*" (italics mine). Jeremiah says, "Now the word of the Lord came to me." Ezekiel says, "*I saw* visions of God."

Expressions like these are repeated many times in Scripture. God was willing to limit Himself to the ability of individual men to apprehend the particular facet of Truth which He wanted to show them. The men who received these revelations had to be willing to lay down their lives, i.e. their own reputations, their prior frames of reference, their security—and to put down faithfully what they saw, without fear of the labels which might mark them or the

accusations of heterodoxy, or fantasy which must have come to them from some of their readers.

Christian writers must be willing to write what they know firsthand without trying to please a constituency, without fear of what the truth may lead to, without rigid categories into which the truth must somehow be fitted. One cannot *create* so long as he is "preaching"—i.e., reiterating axioms which he has not actually lived, and learned by living. He must see a thing firsthand in order to make it meaningful to another. His perception must be personal, and unobscured by the "conditioned reflex" of pat phraseology.

Too much that goes by the name of Christian writing postulates a knowledge of the answers. The author assumes that he already knows the solution to the ultimate mysteries, and therefore has no incentive to question, to search, and to contemplate the truth with humility and purity of heart. It is this, I believe, which has hindered Christians from producing anything in recent generations which is worthy of the name of truly great art.

Christian readers too often feel threatened when honest questions are raised. Anxiously they scan their favorite periodicals for the shibboleths which assure them that they are on familiar ground—

(Continued on page four)

EVANGELICAL VISITOR

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Purpose: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

Editor: J. N. Hostetter, Box 8, Nappanee, Indiana, to whom all material for publication should be sent.

Editorial Council: J. N. Hostetter, Editor. C. B. Byers, Paul G. Lenhart, C. N. Hostetter, Jr., Walter Winger, Isaiah Harley.


Page Contributors: World Missions: Mary Kreider, Box 171, Elizabethtown, Pa.; Missions in America: Miss Mary A. Stoner, Grantham, Pa.; Preachers: E. J. Swalm, Duntroon, Ont.; Home: Eber Dourte, 845 West Arrow Highway, Upland, California; "Today's Yesterday": C. O. Wittlinger, Grantham, Pa.; Crusader Page: Paul Hostetter, 105 Budea Crescent, Scarbrough, Ontario.

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MEMBER  EVANGELICAL PRESS ASSOCIATION

CHURCH MEMBERSHIP is identifying ourselves with the people of God. It means taking the journey of faith the only way it can be taken—in the company of the Lord's people. When God calls us and saves us, He sets us down in the midst of His people. It is only within the fellowship of the Church that our spiritual lives may be fully developed. We withdraw ourselves from the fellowship of the brethren at the injury of our own inner life.

In our text Moses gives an invitation to Hobab and his tribe to take the journey with the children of Israel to the promised land. This leader of God's people is anticipating with enthusiasm the great destiny of the people of Israel as they endeavor to make their way to Canaan; and he seeks to persuade these children of the desert to go along with them.

Notice these three things in Numbers 10:29. First, the statement of purpose: "We are setting out for the place which the Lord said, 'I will give it to you.'" Second, the invitation to share in this purpose: "Come with us, and we will do you good." Third, the reason for this invitation: "For the Lord has promised good to Israel."

The Israelites are about to depart from Sinai to go on their way to the promised land. A brother-in-law of Moses, Hobab, and his Arab tribe are still visiting with Moses and his people. They are about to part company. So Moses uses this occasion to make an appeal to Hobab and his people to cast in their lot with the people of God. "Come with us and we will do you good," Moses proposes. Then he adds: "For the Lord has promised good to Israel."

Look with me at this invitation to church membership: "Come with us, and we will do you good." We will consider first of all what is good about the promises of God. Secondly, we will look at the obstacles that need to be overcome in possessing these promises.

Finally, we will consider the most important question of all: will you accept this invitation to church membership?

WHAT DOES GOD PROMISE YOU?

If anyone is to accept the invitation to take the journey of faith with the people of God, he must be convinced of the promises of God. What does God promise you?

1. *God promises us a land.* What a land of pure delight He has in store for us who love Him! To the children of Israel He had pledged: "I promise that I will bring you up out of the affliction of Egypt, to the land of the Canaanites, . . . a land flowing with milk and

"Come with us and we will do you good." Numbers 10:29

The Invitation to Church Membership

Roy J. Peterman

honey" (Ex. 3:17). He renewed this same promise to David many years later: "I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be disturbed no more" (2 Sam. 7:10).

Jesus Christ renewed this same promise to us who are of the new Israel of God. Remember His words? "I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (Jn. 14:3). The invitation to Church membership is the invitation to share in the land which God has promised His people.

Moses accepted the invitation when he was called to go toward that land which he was afterward to receive as an inheritance. Hobab, will you go with us to this land? Dear friend, will you take the journey of faith with God's people to the land God has promised them?

2. *God promises us that this land is a place of rest.* Egypt was a land of slavery and bondage. Canaan in contrast would be a place of satisfaction and rest! Heaven is going to be a wonderful place. There the curse on mankind will be removed. As God renewed His promises to David He said: "They shall dwell in their own place, and be moved no more, neither shall the children of wickedness afflict them anymore" (2 Sam. 7:10). In the New Testament we are reminded that there remains yet "a sabbath rest for the people of God" (Heb. 4:9).

*Jerusalem the golden with milk and honey
blest,
Beneath thy contemplation sink heart and voice
oppress;
I know not, O I know not, what joys await
us there,
What radiancy of glory, what bliss beyond
compare!*

3. *God promises to redeem His people and be their everlasting King.* God is not taking us to a land of rest to there leave us desolate. Oh, no! He is taking us to heaven that there He may be our Father and we might be His sons and daughters. God has surely promised good concerning His people. Come with us! Share in these blessings!

WHAT OBSTACLES WILL YOU ENCOUNTER?

In accepting the invitation to church membership you must recognize the fact that you will encounter obstacles to be overcome.

1. In the first place we must realize that we are strangers to these promises. Hobab, too, was an alien to the promises of God. How can he share in this great destiny? How can we inherit these promises of God? The answer is clear. "Come with us." Take the journey of faith with the children of God.

But I can hear Hobab say, "I don't believe that God will accept me as His child." Numbers 10:30 records him answering Moses: "I will not go, but I will depart to my own land and to my kindred." Hobab is tempted to turn down the invitation from Moses.

So with us. At the same time in which God's invitation to church membership confronts us, there is also the temptation to turn down all of these promises of God. On the one hand is the gloomy outlook of returning, like Hobab, to a desert life, and to there eke out an existence which ends in death. At the same time God holds before us the words of eternal life. How can we turn it down? Faith cannot! Faith will not!

Let us who were once foreigners to the promises of God, or who may be yet aliens from the commonwealth of grace, take heart from the words of Isaiah the prophet: "Let not the foreigner who has joined himself to the Lord say, 'The Lord will surely separate me from his people.' . . . For thus says the Lord to those who choose the things that please me and hold fast my covenant, I will give them an everlasting name which shall not be cut off. And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants; these I will bring to my holy mountain, and make them joyful in my house of prayer" (56:3-7).

2. The second obstacle to be overcome is the shortcomings of the Church. I hear Hobab say to Moses: "Now Moses, I just know you and your people too well for you to say to me, 'Come with us and we will do you good.'" Many people think they know the

church much too well to accept an invitation to church membership.

Can we honestly say to those outside our fellowship, "Come with us, and we will do you good"? Before we say this should not every Christian be able to testify that his faith has given him joy and peace, and that his fellowship with the Lord and His people is making his life strong and pure and free? Surely God wants us to have that kind of experience.

But we do not make this invitation because of what we are, but because of what the One is who is our Captain. Just as Moses could urge Hobab to join with him without misgivings in the good things promised to Israel, so we can without apology invite those who are outside the fellowship of the church to join with us in her glorious destiny.

3. A third problem that hinders a lot of people is their attitude toward other Church members. It is a dangerous thing to have a critical attitude toward other Church members. Every time we lift our hands to point out their shortcomings, there are always three fingers pointed at ourselves. The Lord of the Church is perfect; His members are not. Some people are like the spectators in the stands. They always know when the players have made a mistake. They fail to realize that we are all players in the game of life.

*There is so much good in the worst of us,
And so much bad in the best of us;
That it ill behoves any of us,
To talk about the rest of us.*

David would not touch King Saul, although Saul was trying to kill him, because Saul was the Lord's anointed. It is serious business to flippantly find fault with God's chosen servants. Consider yourself lest you also fall.

A member in a congregation who had not had much chance to show his ability became a faultfinder. Then one day his chance came, and he carried out the responsibility well. But after doing his best, he still met with a mountain of criticism. He then remarked: "It taught me to be less critical of the job other people are doing for the Lord."

WILL YOU HEED THIS INVITATION?

Hobab was going to refuse Moses' invitation. But Moses would not take no for an answer. Listen to Moses' plea: "Do not leave us, I pray you, for you know how we are to encamp in the wilderness, and you will serve as eyes for us. And if you go with us, whatever good the Lord will do for us, the same will we do to you" (Num. 10:31, 32). Would this invitation be accepted? Will you accept the invitation to you: "Come with us, and we will do you good"?

1. First, let me plead: brother, don't leave us. Those who follow Christ will come to a good land, a heavenly heritage. You may say, 'I want my freedom.' Freedom for what? Freedom to eke out an existence on the desert that ends in death? Or a life that moves over obstacles and through tribulation to victory and glory? Remember what Jesus said? "There is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and the gospel, who will not receive a hundredfold now in this time, . . . and in the age to come eternal life" (Mark 10:29, 30).

2. Furthermore, see that the Lord has a job for you to do. If Hobab would not respond to the promise of advantage to himself, he might be moved by the hope of being useful. Hobab might do valuable service to the people of God on their march to Canaan. He was accustomed to the desert and experienced in traveling through the wilderness. His talents could be used for the Lord.

So you too, my friend, have talents that the Lord can use. If you will go along, you can be useful. If you will not go along, then the Lord will use someone else, but you and your house will perish. "And who knows whether you have not come to the kingdom for such a time as this?" (Esther 4:14).

3. Did Hobab accept this invitation to go along on this journey to the promised land? Frankly, I do not know. I like to believe that he did, however. The only evidence that we have that this could have been the case is the fact that in Judges 1:16 we read of his descendants living in the land of Canaan at the end of the children of Israel's wandering in the wilderness.

What about your response to this invitation to church membership? If Hobab turned down that invitation, he missed every thing worthwhile. If he accepted it he is saying to you and to me today: "Don't miss heaven; it is worth it all." New names in the Brethren in Christ Church record books of the next generations may be the only witness we will have of your decision today.

Here is the invitation. "Come with us, and we will do you good." It is the invitation to fellowship in the Church of Jesus Christ. As a minister of the gospel I give this invitation without any reservation, for I know that the Lord has promised good concerning His people.

Again let me say with Moses of old: "And if you go with us, whatever good the Lord will do to us, the same will we do to you." The Lord bless you real good! ▶

An Author's Limitation

(Continued from page two)

for familiar ground, to them, is "safe" ground. They have not been willing to "leave behind the elementary teaching about Christ and go forward to adult understanding," as the writer to the Jewish Christians said, but have insisted on laying "over and over again the foundation truths." A writer should be mature enough, honest enough, humble enough and courageous enough to admit that there is a vast area beyond the "foundation truths" which he does not know, questions of the most fundamental nature which he knows he cannot possibly answer.

The writer who, in the integrity of his heart, presents only what he perceives at a given time, without attempting to fill in all the gaps by drawing on someone else's vision, will probably be charged with one-sidedness. Jeremiah must have been so charged in his day. In ours he is called "The Weeping Prophet." He wrote the word that came to him, pessimistic and shocking as it was. But he did not consider his own reputation. Jesus said of the man who does not consider his own reputation, "There can be no dishonesty about him." Jeremiah did not boggle at the possible consequences to his readers of what he had written.

It is not only cowardly to evade the truth because of what it may do to us or to our work, it is immoral. It is the sheerest casuistry to apply the pragmatic test to truth—to ask, "What will this do to our work?" or "Where might this lead?" when the only really valid question is, "Is this true?" The apostle Paul said to the Corinthians, "I earnestly want you to find the right answer even if that should make me no real Christian. . . . We can make no progress against the truth, we can only work for the truth."

May God grant us courage to face the truth as we ourselves perceive it and to take whatever risks may be necessary to state it. We may be mistaken, but it is infinitely better to be mistaken than to bluff. We may be ignorant, but the admission of ignorance has sometimes cleared the way for the statement of truth. The reader is arrested by the recognition of common ground with the writer and is prepared to receive the message as he would not be had the writer tried to overpower him with bluff. None of us is big enough to contemplate, let alone to write, the whole truth. For God Himself is Truth. What we see of it or of Him at a given moment is what we are responsible to reproduce. ▶

The Future Belongs to Those Who Read

Louis H. Benes

DO YOU REMEMBER the man who trained for years to compete in the 1960 Olympics and then slept through the 800-meter run, which was the qualifying heat of his event? Wim Essajas of Surinam (Dutch Guiana) off the coast of South America, was sent to Rome to represent his little country in the Olympics. He was a one-man team, and was to compete in only one event, the 800-meter run.

The time of the race had been changed from its published schedule, and messengers were sent to awaken the athletes who were to participate in this event. They were not able to arouse Wim Essajas, so the race was run without him and he lost his chance to compete in the Olympics. He missed the opportunity to give his best, because he slept through the event!

Christ's Church is engaged in a great contest. We who are Christian disciples represent Him in this struggle on the scene of time. What if we are not awake and alert? What if we do not keep informed and as a result are asleep for the event in which Christ depends on us? What if we cannot be aroused to action by the appeals of the Bible and the messages from God's servants? Is there anything more pathetic than Christians asleep, or preoccupied with television entertainment or temporal goals instead of being alert to respond to the call of God, to learn His truth and to do His will?

The appeal of superficial entertainment via the tabloids and the comics or the television set, besides just ordinary mental laziness, may often tend to head off even serious determination to improve the mind and soul. Ralph Tyler Flewelling, in his book *Survival of Western Culture*, says that "the most conspicuous lack of our times, in spite of our intellectual pride and self-sufficiency, is a dire mental incapacity, an inability for continuous or profound thought, an incapacity for mastery of many complementary facts. . . . This is discoverable in the growing innocuousness of our educational curricula, in the meaninglessness of our amusements, in the journalistic reign of our mob psychology, in the over-flooded presses is-

suing the latest fiction, in the detonations of our jazz orchestras, the popular crooning of the radio. . . ."

But shouting against bad literature will never fill our minds with the good. It is not enough to operate in the negative only. We need to fill our homes with Christian literature, the best of Christian books and magazines. Yet, look around you—Christian literature in many a church member's home is almost non-existent. Everything else is there — newspapers, secular magazines, television sets—but where are the Christian books and magazines? Oh yes, these are busy church people, active in attendance at many church meetings, but what happens when the motives for their activism have worn out? Have they been sufficiently rooted in the knowledge of the Truth, such as is fortified by choice Christian reading, to maintain their momentum?

But you don't read? Not a great deal, anyway? How much you are missing. Reading is one of the distinguishing marks which separates man from the animal! Language is God's gift to those whom He has created in His own image. This ability to read, to think, is a part of the image of God in us that was not lost in man's fall at the beginning of history. Perhaps that is why language is so sacred, so precious. God speaks to man through His words, and men communicate with one another through these same words.

As Dinsdale T. Young, a British preacher of yesterday, has said, "One of the great presuppositions of the Bible is that God's people will read. The existence of Scripture is in itself an argument for the necessity of reading. That God inspired a book indicates His desire that His servants should be readers."

How precious is language through which God speaks to man; language which links mind to mind and heart to heart. How unusually precious is it when it speaks of the marvel of our creation, or the mystery of our redemption. And how supremely precious is it when the Holy Spirit stirs a longing in the soul to read His Word, and whets our appetite thereby for all choice Christian literature.

The non-reading Christian misses all this. He has enormous blind spots in his life which inevitably handicap him

in his service as a soldier of the cross. He limits his witness and effectiveness in a time when ignorance of the Christian faith and the Christian warfare is most inexcusable.

The Archbishop of York, writing on *The Church's Task in the Field of Christian Literature*, said recently, "It is my profound conviction that the Church — and I use the word in its widest sense—must take a new look at the whole matter of Christian literature. It must plan a new strategy, and that at once, unless we are to see the Christian battle for the mind of the world lost in our generation. Is not this the time to review our strategy? Is not this the time to alert the Churches — and, beyond the strict limits of the Churches, the well-disposed public — to the fact, which none can deny unless they shut their eyes, that the real battle today is being fought in the realm of ideas, and that ideas are born and nourished by literature? Nothing less is called for than the 'impregnation' of society, at all levels of culture, in all races of the world, with literature which conveys the Christian message." This "impregnation" must begin within the Churches, within our own hearts.

It must begin with Christian homes saturated with Christian books and journals. This will not only preserve us against the "brainwashing" of the mass media. It will also equip us to take the offensive and to invade our secular culture with the truth of the Gospel.

Christian magazines have a peculiar and distinctive function in the service of Christ and His Church. They provide what neither newspaper nor television nor any other magazine can. They bring to the reader what no mass media communication can ever possibly furnish. Your Christian magazine presents you with information you get nowhere else. It helps you to interpret the meaning of contemporary history in the light of the Word of God. It binds you together with other Christians to make you aware of the blessing of Christian fellowship and of our common strength as we hold our faith and witness in a hostile environment.

Yest, millions of people are busy reading and writing and publishing the messages they believe in and the causes to which they are committed. They are out there in the Olympics, giving their best, running with all they've got to win for their causes. If the Christian faith is to win, Christians will need to outpublish, outread and outdistribute the secular world, the Communists, and all others who are competing to outrun the Gospel today.

(Continued on page ten)

Dr. Louis H. Benes is the editor of "The Church Herald," member of the Evangelical Press Association, organ of the Reformed Church in America.

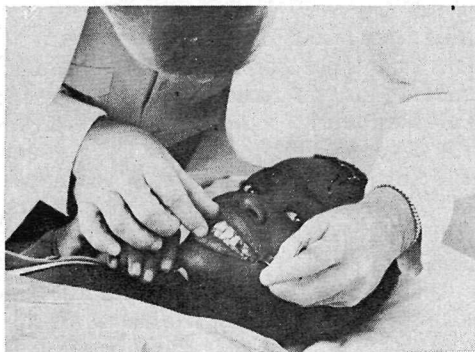
MISSIONS

Medical Refresher Course

THE FIRST Brethren in Christ missionary nurse arrived in the Rhodesias in 1924. Even though she had little with which to work, this marked the beginning of the medical work which has grown, until today there is a staff of four doctors and eight nurses caring for thousands of patients each year in our six clinics and hospitals in Northern and Southern Rhodesia.

As medical missionaries we are convinced that if our gospel witness is to be fully effective, we must not only give "Tender Loving Care" (TLC) but knowledgeable and intelligent care to our patients. Knowing that most of our missionary nurses are called upon daily to perform duties outside their training and knowing too that many changes are being made in the field of medicine, the Medical Committee at the 1963 General Conference at Choma, Zambia, recommended the organization of a refresher course for our mission medical personnel. This historic event, the first Brethren in Christ Medical Refresher Course, took place August 8 to 10 at the Mtshabezi Mission Hospital with three doctors and five nurses present.

Lectures and discussions on various diseases and problems common to the



After being kicked in the face by a cow it was a long time till he could smile. Dr. Worman is removing the wire braces from his teeth.

medical work at our missions were led by Doctors Worman and Stern. Such practical items as to where and how certain equipment and drugs could be obtained and at the lowest prices entered the discussions frequently. Recognizing the educational value of visual aids, we saw medical films both evenings.

The planned "recreation" period Wednesday evening ended as a "busman's holiday" when Dr. Worman assisted by Dr. Stern performed emergency surgery. It is not often that so many



Martha Lady watches patient drink medicine.

assistants and circulating nurses are found in a mission hospital! According to the latest report, the patient has made a fine recovery.

Not only was this a time of "brushing up" and gaining new medical knowledge, but it was a time of mutual spiritual encouragement as we had devotions together and as we discussed ways to better reach and hold our "captive audience" with the Gospel.

At the close of the two days, those present were unanimous in their desire to see this continued. Knowing ours is a unique ministry, we returned to our places of service with a prayer in our hearts that not only may our care to the physical needs be more intelligent but that our testimony and lives may show and prove to our patients the love of Christ.

Martha Lady
Wanezi Mission Clinic

The Rhodesian Situation

IT WOULD BE futile to attempt to keep our readers up-to-date with news on the Rhodesian scene. But a statement is probably called for now and then to remind our constituency of the presence of elements which impinge so directly on our mission areas. *The need for earnest and steady intercession is certainly indicated by these conditions.*

Spasmodic attempts at intimidation by nuisance activity and political threats continue to harass portions of Southern Rhodesia. National clergymen in Bulawayo and other areas live under the shadow of threats. Some find it advisable to take measures to protect themselves during the night hours from possible petrol bombs or other missiles which might be hurled through their windows.

Efforts at stringent government control have afforded some relief to many nationals interested in progress and in

a better way of life. The subversive activities are in many cases carried on by people of a limited amount of training and cultural advancement.

The work of the missionary has gone forward largely without interruption. Most missionaries find their opportunity for service in the schoolroom or in other areas of Christian service just as much needed and just as much desired as in days gone by. Many of the schools have operated with no more discipline problems than normal. However, when incidents do develop, they are more difficult to handle now because of political and racial implications. One thing is certain, namely, Rhodesia is a country of more uncertainty than it was yesterday.

In our own mission program involving approximately five hundred salaried nationals, we have confidence that the overwhelming majority are in harmony

with the program. Of course, we recognize that a very few, working underground can constitute a hazard.

Church accessions have been almost equal to those of past years. There is significance, too, in the fact that the Church chose a missionary in their first election of a bishop. At the same conference, we understand, there was a very strong emphasis on the need of the missionaries' continuing to be a part of the total Christian witness of the Church. They pressed hard to have missionaries share in the evangelistic thrust of the Church.

However, over against the above-mentioned facts, we must notice that two missionaries of another society have received deportation notices this year from the government because of their sympathetic statements concerning the political plight of the nationals. It is

very likely that there are other missionaries who are just as sympathetic with the national in the struggles through which he is going these days. However, in the best total interests of the work, it is also very apparent that more good can be done by ministering to the national in a way that will enable him to live and work under the circumstances than by trying to produce drastic changes and creating unrest.

Though the coming days may be filled with perplexities and contradictions, we firmly believe that Rhodesia offers a great field for continued missionary and Christian Church advancement.

The Executive Secretary

News Notes — India

Last week we were in Banmankhi most of the week helping with the monthly leaders' meeting. There was a good attendance and a fine spirit in the sessions. On our return we got within a half mile of Barjora and couldn't get across the stream. We left the jeep on the other side, waded across in water chest deep, and then walked the rest of the way home—muddy, wet, and bedraggled. Fortunately it was dusk and so we didn't have many onlookers!

Since it is difficult to leave our children, especially seven-year-old Brian, from July 1 to Dec. 4, we saved two weeks of our vacation time and we plan to go to Landour next week for ten days. I will leave there on the 28th and bring Lorne Grove and Verna Gible back with me to the plains. Lorne will be coming to Barjora and Verna will stay at Madhipura until winter language school opens on the 15th of October.

Phyllis Pye, Barjora

Jubilee Celebration in India

FOR REMEMBRANCE and for a forward look, our missions in Bihar, India, will be observing their fifty-year Jubilee, November 3-6 at Banmankhi Mission, with special services on Sunday, the 8th, at Saharsa Mission.

Special invitations are being extended to Brethren in Christ personnel in language school and in New Delhi and also to Misses Shirley Bitner and Gulabi McCarty.

The visit of Rev. and Mrs. R. H. Mann is being timed to enable them to attend and bring greetings from the home church.

BCWM Office

Banmankhi Homemakers' Course

March 15 . . . July 10!

And in between . . . work, work, work!

From villages scattered over a 600 square mile area, girls and young women began to arrive for the first Homemakers' Course planned for the growing Santal and Uraon church.

For most of the families concerned it meant real hardship and extra work to let these youth leave home. A great many more wanted to come, but limited finances and facilities prevented.

The course was designed for the spiritual and mental development of the older girls and young women who previously had not had the opportunity of an education. Bible study and memorization kept pace with learning to read. Side emphasis was placed on sewing and health instruction. Bible picture books covering the life of Christ were made by each girl for use in village Sunday School work.

The closing program reveals something of what was accomplished.

Dina Marandi, in charge of the girls, centered the program around "Jesus the Light of the World." Girls who had made exceptional progress read passages from the Sermon on the Mount. Can you imagine illiterate, backward girls in four months enabled to read God's Word intelligently in front of an audience?

Then each girl, in clear unhesitating voice, presented from memory a verse or two with its reference. What a thrill!

Perhaps the most revealing part of

the program was the testimony service. *Every girl expressed deep appreciation for the privilege of learning!* Our hearts were deeply moved as they poured out expressions of praise — not only for the privilege of learning to read, but especially for the deeper spiritual insight they had gained in God's Word. ("What is your favorite food?" the girls were asked in class one day. Like a flash came the answer: "The Word of God.")

Then each of the girls went to the front where she lit her small candle from the large one thus signifying anew her desire to be a witness for Christ. Both of us then spoke to them about their added responsibilities in their home communities.

The joy in our hearts is mingled with trembling for the future. The girls have just returned to their villages. Will they stand true to Christ amid many and difficult temptations? Will they become effective Sunday School teachers, Christian leaders, wives?

Do you recall that in the June WMPC prayer calendar, special prayer was asked in behalf of this work? That morning I explained to them that in America, thousands of miles away, the Christians were praying for them. How I wish you could have seen their beaming faces—to think that you were really praying for them!

Doubtless, the continuing effect of this work will be in proportion to your continued prayers. Will you accept the challenge?

Erma and Harvey Sider



(LEFT) Teachers of "Homemakers" Course: Parbit, Julia, Abigail, Dina, Margaret. (RIGHT) The "Homemakers" with Bibles and hymn books. To earn Bibles, they did manual labor on the compound; to earn the hymn books, they did without their weekly meat ration for three weeks.

Crusaders

Anchored in Christ

DURING 1964 local Christ's Crusader groups have been following the theme, "Anchored in Christ." A mailing was sent each quarter with suggestions for program planning. The themes for the first three quarters were: "Commitment," "Bible Study," and "Prayer," respectively. The most recent mailing for the current quarter deals with the theme of "Fellowship and Service."

Alert CC's throughout the Church have latched onto the splendid ideas worked out by Ray Zercher. Being a teacher at Messiah College and a member of the Commission on Youth, Mr. Zercher has succeeded in coming up with practical yet unique and interesting suggestions.

Has your group profited by following the "Anchored in Christ" theme this year? If so, good. If not, why? You're

entitled to an answer whether you are 16 or 61. Ask your pastor and youth leaders. They'll be glad you asked and might ask you to help do something about it. So, if you are concerned about your local CC programming but are unwilling to roll up your sleeves and help, just forget the whole thing and luxuriate in your miff tree!

And whatever you do, don't study into the theme for this quarter! It might nudge you out of a so-so rut, forever stifle your yawns, and make you work harder in the Kingdom of God than you ever dreamed. This has happened to some people, and the chips they started flying still haven't come down! Incidentally, they seem to be brimming over with zest, joy, vim — or whatever your term is for the satisfaction which comes from a job well done. ►

Youth Project

LAST YEAR Christ's Crusaders raised money for a hostel for Santal Youth in India. The response was good from many of the churches, but some failed to take advantage of this blessing.

This year the project is the raising of \$1,500 to finance a Gospel Team which will travel throughout the church, "contacting established churches to rally interest and support, and extension churches to bring inspiration." The team could also assist the local CC units through workshops.

Since the cost of automobile travel is around 10 cents a mile, "DIMS FOR MILES" was suggested as a possible caption for fund raising. Perhaps a glass jar for dimes could be passed around at each meeting, and/or placed in a central spot where contributions can be made and the money accumulation observed.

Tentative plans are for the team to travel west to General Conference next June, visiting churches as they go and when they return. More details will appear in these columns when they are available. ►

A Vision for Visuals

YOU MAY REMEMBER that the Youth Project for 1961 was the raising of money for the development of a Visual Aids Library. As usual, B in C youth responded and a good number of colorful filmstrips with records are now available. These are free except for a small charge for handling and postage.

Pastors and youth leaders have received a detailed list of these. They come in kits of 4 but can be ordered individually.

KIT 43 deals with helping teenagers apply Christian principles to their choices, behaviour, fun, and the challenges of a scientific age.

KIT 37 helps young people get very personal about the Bible, prayer, witnessing, and their responsibilities to Christ and the church.

KIT 36, for older teens, involves making final decisions about careers and

concepts that will affect the rest of their lives.

KIT 23 probes just what is involved in the temptations to conform to the "crowd" and helps youth decide on the most important loyalties.

KIT 26 is a study of the relationship between the teen and his parents.

KIT 8 has discussions on dating and what is involved in Christian marriage.

Each filmstrip has sufficient interest and discussion to provide the main part of the program for a CC meeting. Discussion, carefully directed by those who have previewed the filmstrips, should always follow each showing.

Last year 41 requests were received. It is hoped that many more will respond this year. If you need more information, write to Rev. Warren Sherman at Evangelical Press. ►

Bible Quiz, 1965

THE YOUNG PEOPLE who have served on winning teams in past years know the importance of beginning their Bible Study early. It is very likely that CC's with their eyes on the prize at the 1965 General Conference in California have already given careful attention to the selected scripture — Matthew, Chapters 1-15.

As is well known, "The early bird gets the worm!" But then, as one skeptical college professor challenged, "Perhaps it wasn't a worm he wanted!"

Pastors and youth leaders have greatly assisted in quiz promotion by having a series of messages or programs on the quiz scriptures. They are encouraged to do this again this year.

Laying aside all the tears of losing and the cheers of winning, the Word of God which is being hidden away in our CC's hearts will be a lifetime blessing. ►

In the United States

The parents of Edward Llanes are now in Ohio, having come from Cuba via Spain. Edward is attending a Bible school in Circleville, Ohio, and is thus able to be in frequent touch with his parents and other relatives in Ohio. Pray for these displaced people.

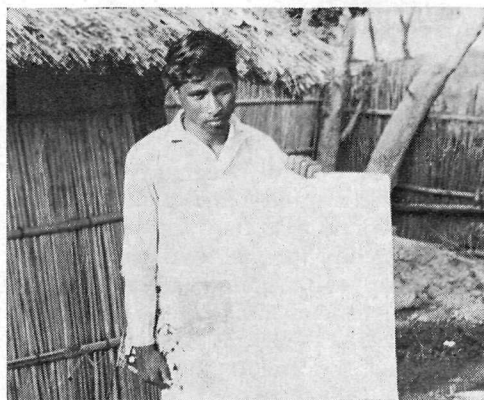
INTRODUCING JOSIAH, LITERACY EVANGELIST

ABOUT TEN years ago, Benjamin, Apostle to the Santals, began to preach the Gospel in a Santal village two miles west of Banmankhi. Not only once, but many times, he returned. In the end he was rewarded by seeing two families accept Christ as Saviour. One of these new Christians—a young man—dropped his heathen name to take on the name of Josiah. Unable to read or write, *he taught himself* to do both.

About a year ago, he was sent to Santal Perganes to attend a two-week course for training in the supervision of literacy efforts in the rural villages. And so now the young man who taught himself to read is teaching others to read. He has set up literacy centers in four villages where there is a rather large nucleus of Christians. He stays in one village up to four months; average attendance varies from six to ten members. Those who successfully complete the course are able to read and understand the Bible.

Tremendously important to the spiritual growth of the Santal Church, it is definitely not an easy task. Josiah must spend much time away from his faithful wife and three small children. He faces problems which other Santals do not have. He would be greatly encouraged if he knew that the Church in America were remembering him in prayer.

Erma Sider, Banmankhi



Josiah and a Santali reading chart.

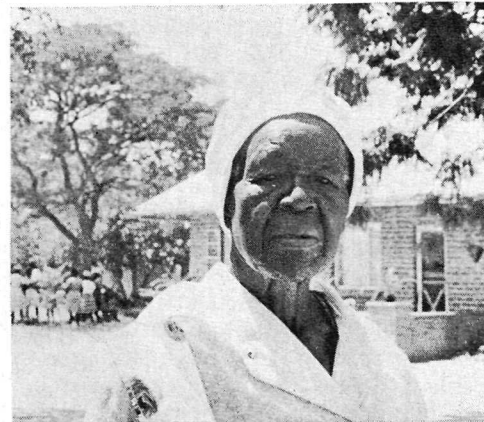
MEET OUR OVERSEAS CHRISTIANS

SITSHOKUPI SIBANDA was a little girl during the Matabeleland Rebellion, and the booming of the white man's guns is still vivid in her memory. She recalls the woman who went through the villages crying "*Amakiwa angene!*" ("The white people have come!") The people fled their villages and hid in the mountains of Matopo. After this they settled at Mapane, farther from the "white man."

Sitshokupi's first contact with the gospel came when on a later visit to relatives at Matopo she was taken to church on the newly founded Matopo Mission. She very much enjoyed the singing. In 1904 the missionaries opened Mapani Mission. She walked eight miles to attend school. Shortly after she met the Saviour and He became real to her. She tells how she enjoyed praying even in those early days of her Christian life. Once while out to gather wood, as she prayed for the Holy Spirit, God answered her prayer and she was so happy!

A niece who liked to accompany her to her place of prayer was saved. Shortly afterward the little girl died. Sitshokupi was worried, wondering if she had gone to heaven, and the Lord assured her that she was with Him.

When in her teens she was asked by the missionaries if she would do village visitation. She thought this would be



very hard; but as God led and also called another girl to the same work, she obeyed and found great joy in telling others of Jesus.

To remain unmarried is very uncommon among African women; but Ma Sibanda says she has never been unhappy because of this. She is remembered and loved by many African women amongst whom she spent so many years preaching and living the Gospel of Jesus. As a child she was divinely healed when she was prayed for and anointed, and she has had definite answers to her own prayers.

She is spending her declining years at Mtshabezi hospital where she continues to be a blessing to many. A little boy said to his mother, "Ma Sibanda is a very good Christian, isn't she?" "Yes," said his mother, "she is a very good Christian."

Thata Book

Witness Among "Christian" Students

(Excerpts from a letter from a young Nagato Christian attending a denominational junior college. Please pray for her witness among the students there.)

"My friend who is a Christian does false things composedly. I know I don't have a privilege to accuse and criticize her. What shall I do for her? Yesterday I found that she asked one of her friends to write her name (some of the teachers have the students write their names on a paper instead of their calling the roll). And I know my classmates sometimes ask their friends, even Christians, to write their names when they aren't there. She never asks me as she knows to be refused it. . . . Please tell me how to do for her. Of course I pray for her. I cannot advise her. I do many things which are not testimonies to others, too. Sometimes get angry, murmur, say a thoughtless thing, etc.

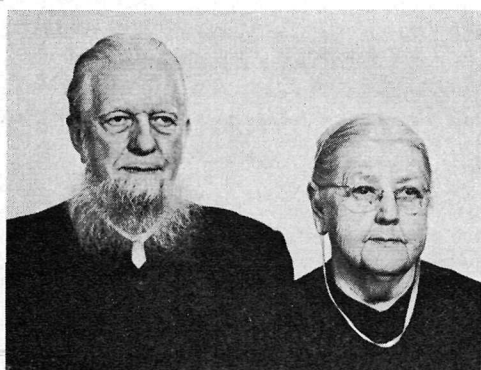
"The other day our president told us of a girl who had a strong faith. She was disowned by her parents. It impressed me deeply. Indeed I want to be a Christian. By the way, God didn't abandon her. She is now the wife of a pastor. I feel really God is always on our side and helps us. I intend to follow Christ. At the same time I remember God's words: 'And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.'

I just pray she will not become discouraged and feel there are no genuine Christians. She is lonely in the midst of many friends because her conscience is tender at points where others seem to have none at all.

Thelma Book

Home Missions and Extension

VETERANS—"The most fruitful field of church extension in the Brethren in Christ Church in the past twenty-five years has been in the mountains of Pennsylvania . . . A good authority envisions a group of substantial, going congregations a generation from now, if the Lord tarries. Already they stand as an example of an advance in the Kingdom and give promise of a growing ministry to a section that needs and wants the Gospel in its beauty, its simplicity, and its transforming power." (This undated quote is from Rev. J. Wilmer Heisey, Navajo Mission.)



Rev. and Mrs. H. A. Fink.

Pioneers in this area of service were the Rev. and Mrs. H. A. Fink, now retired and at home in Woodbury, Pa. Beginning in 1931, when they opened the work at Saxton, they have given thirty years to mission and extension work. They were influential in the establishment of work at Sherman's Valley, Mountain Chapel, Clear Creek, and Blandburg, all in central Pennsylvania. Brother Fink has conducted sixty series of revival meetings, lasting from one to twelve weeks.

They have enjoyed fifty-six years of married life and are still in good health. May the Lord continue to bless their home and make them a blessing to the end of their days.

IRON SPRINGS—At the foot of Jack's Mountain and near the Maryland border in the Blue Ridge. No one who has attended services in the schoolhouse can ever forget the babbling brook of clear spring water hardby. The comfortable little church, located just across the



Mrs. John Schock directing singing in DVBS; Sandra Colwell, local teenager, at the piano.

road, is near enough to pick up the music of the stream in a quiet moment.

The outward aspect of the community has improved markedly in forty years. Where once were dilapidated sheds, neglected houses, and untrimmed shrubbery, today are beautifully kept grounds and inviting entrances. Unfortunately, however, the transformation is like the introduction of elegant lights to make a cocktail lounge of what once was a saloon. The patrons have not changed.

In this lovely valley, and despite indifference on the part of many to their souls' welfare, there shines a gospel light; not only in public church services, but in the lives of faithful Christians.

Although Daily Vacation Bible School had a small attendance, on Decision Night many little hands lifted. Pray God will keep His hand upon each one, to the end that this act may have a far-reaching effect in his life.

On July 12th the organ and new hymnals were dedicated. Emerson Frey of Messiah College music faculty was the speaker.

You will be rewarded richly for a little detour from the Lincolnway or the Turnpike to visit Iron Springs, between Gettysburg and Waynesboro; more closely, between Fairfield and Greenstone.

LOOKING for Christmas ideas? (It's coming, you know.) Last year the Child Evangelism department of the Mt. Holly Springs, Pa., congregation stuffed a huge turkey with all kinds of good things. I think they even put in some tin cans. You see, the turkey was plaster of paris, and had a cavity of three-fourths bushel.

This big bird was delivered to the home of mission workers some one hundred miles away.

If you are interested in where to buy, or how to make, such a turkey, the pastor's wife will be glad to tell you. Write to Mrs. Edward Hackman, Mt. Holly Springs, Pa.

POMEROY CHAPEL in Tennessee had a Daily Vacation Bible School with an average attendance of 106. (See picture of chorus time.)

On August 8th this church had a "Singing," with about eight singing groups present. A similar event is being scheduled for the second Saturday night of each month. This is a typically southern activity which everyone enjoys; it attracts many people who do not attend public worship on the Lord's day.

. . . Those Who Read

(Continued from page five)

The future does not belong to churches which are religiously uninformed and illiterate, or to Christians who think they can take it easy. The future belongs, under God, to those who know what they believe, and why. It belongs to those who have a passion to know more about the Work of Christ in the world, that they may advance it more effectively. It belongs to those who believe in Him and His Word so utterly that they are willing to sacrifice to know His Will and then to get out His Word, even to the ends of the earth.

Does this future belong to you? ►

How to Reach Whole Families

Frank Van Valin

CHURCHES MUST SEEK to become active partners with the homes represented if we are going to reach every member of the family with the gospel message.

The importance of this partnership was realized by our church last year when we concentrated on serving the family needs.

Careful study showed that less than 60 complete families were attending the church regularly. We needed to salvage our own families—the 300 homes on our mailing list.

All we had to do was complete the family circles and we could have capacity attendance. This is all any church needs to do for growth.

Within a few months all records were broken, and best of all, souls were saved and families united in Christ. There were 90 families on the honor roll in a short time.

Instead of accepting the divided families with two or even three religious preferences as the norm, we felt genuine Christian faith would be the key to uniting those homes.

How did we start this emphasis and what methods were used? It began shortly after I came to Dearborn in the fall of 1961.

As the total program of the church was analyzed, alterations were made to serve the needs of the family. One drastic shift was made for the mid-week service to become "family night" and it was departmentalized like Sunday school.

In fact we made a real effort to limit our activities in the week to Wednesday as far as possible.

This meant extending the service by a half hour, but profitable activities were offered for all ages, from nursery up.

With these changes, attendance at our mid-week service immediately doubled and the numbers have continued to rise.

The total church program and all activities have been focused upon the family.

Our first fall enlargement program after this shift in emphasis had the slogan, "Families with a future have Christ." This campaign suggested that each family bring another family—and it worked. For six weeks we averaged 395, an increase of 68 over what we had

averaged during the enlargement campaign a year earlier.

And instead of the letdown which commonly follows such contests, we saw the attendance hold up. Four months later in cold winter weather our attendance was averaging 385. It was thrilling to see that the Sunday morning worship attendance was also keeping pace.

Things were going so well that we had run out of space and we started to plan for expansion to double our facilities. While our building limitations did not permit seeking new families, we turned to the task of completing the family units already represented in our church and Sunday school.

The groundwork for this effort had been laid for a year and a half. All aspects of the church program were calculated to reach the families. Our emphasis was slanted toward the fathers for they are most responsible before God.

One method which we used was to have a family picture album planned. Pictures were taken at the church of each family in the constituency. An invitation with a special time was given to each family to appear for the pictures.

There was a good response and it resulted in many coming to Sunday school and church although pictures were taken in the afternoon. The album didn't cost the church itself anything since a commercial firm was happy to produce it and simply sell the finished work at a nominal \$2 per album.

In our Sunday school, the teachers and departmental superintendents promoted the family emphasis. One particular device used by beginners was to place stars in a crown for each Sunday that parents attended. Bookmarks and brochures helped promote the "family circle" idea.

Other elements of the campaign included "fill your car Sunday" and a "family pew Sunday."

Seventeen people came in an ambulance on the "fill your car" morning. Another man brought fifteen persons in his car and most of them are still attending.

There was a record attendance of 446 on "family pew Sunday" with every family sitting together. Aisles were filled with chairs and my heart was stirred.

Many of the new attenders showed a deep interest and continued coming to Sunday school and church. Old records were broken almost weekly.

A family honor roll was kept and posted each week. What a thrill to see the number of complete families increase from 63 on the first Sunday to 90 at the campaign's end. Many new families began attending in addition to completing several of the church family units.

We also stressed the emphasis in the Sunday evening service, which was renamed the "family gospel hour."

Average attendance soared to 482 with an incredible 532 in Sunday school for a "homecoming Sunday." The church was so full on Easter Sunday that several came but couldn't even enter the building. There were 620 in the worship service.

Every member of our church was by this time catching the vision and Sunday school would never again be only an extended arm of the church for it was already feeding every other phase of the church program. With the completion of our building program this fall, we expect to continue our efforts to reach families.

One caution we found necessary is to avoid an intensive program during the week. Such busy church calendars actually contribute to fragmentation of family life.

Any reflection on the current scene reveals how society and modern life bypass the family too frequently.

The most influential institution in the world is still the home. We find schools second in influence and churches reduced to third place.

There is no principle of church promotion more fundamental to the gospel of Christ and to the purpose of the Christian church than family emphasis. The total program of the church is the servant of the eternal interest of the home and the home is to be God's supreme conductor of Christianity. This basis of service has proved itself in our case for three years.

We have received over 50 members in each of these years and last year set a record with 37 new adults as full members.

Our Sunday school was the first in our denomination (Free Methodist) of 1,500 churches in the year 1962-63 for achievements. We increased more slowly last year with the limited facilities, but anticipate a new zenith of expansion as we move into our new facilities late this fall.

The new church will double present capacity, both in Sunday school size and sanctuary. It will permit us to care for
(Continued on page thirteen)

After Sermon Sickness

Luke Keefer

A MINISTER'S mental attitudes are essentially his own creation. He alone can satisfy himself concerning his call from God. Candid counsel from sincere friends may assist him in determining whether he is God-called or man-urged, but their advices to either persist or desist can't be final. He must perceive, feel, respect, evaluate, and humbly and willingly assume before God and men, the awesome role of a minister. He must perform his task before fallible men and answer to an infallible God—never the reverse.

To this God-ordained assignment a dreadful dignity is attached. God austere-ly says, "Preach the Word" (not tickle ears and please audiences). God says, "Whatsoever I command thee thou shalt speak" (not take a poll of current thought and match it). God says, "If thou dost not speak to warn the wicked that man shall die, but his blood will I require at thine hand" (not, don't oppose people). God says, "Be thou an example" (not do as you please). It is the minister's solemn duty to "fear God rather than men."

Preachers are not immune to moods. The post-sermon sensations may range from exuberance to exhaustion, from a sense of accomplishment to futility, from a sense of spiritual gain to loss. The attitude that prevails in the wake of a message preached is one of our own creation and permission. What ambition do we hold for ourselves? Is it praise and promotion, twin steeds to pull our chariot of self-effort to the land of name and fame? Or, is it love and devotion to our calling with such a diligence that we are rendered deaf and mute before the spectators in the arena of our labors? Or, is it, as it ought to be, our desire to deliver our feeble

best out of a compelling love for God and a compounded compassion for men, expecting no favors and thus avoiding disappointment and discouragement? Remember, it's the set of the sail, not the direction of the wind, that determines the course of our frail bark.

The minister, who suffers at his own hand the feeling that he is ineffective in his preaching, might need to learn that this could result from (1) trying to compete with another well-accepted preacher; (2) wanting to become widely and well reported; (3) desiring to manipulate a personally devoted mass of followers; (4) anxious to compile an impressive file of statistics; (5) feeling that he had important things to say rather than knowing that he had people to which he should speak. Effective sermons are nothing more than talking with people, having them feel that you know they are with you.

A sickness common to many preachers is a sense of failure when someone extends a criticism or registers a disagreement. It must be remembered that (1) we deserve more criticism than we get; (2) we are never so wrong as when we think we only are right; (3) we have something to learn from every man; (4) we will improve only after we see our deficiencies; (5) messages capable of criticism and disagreement are also likely to be helpful.

Learn to thank everyone for their remarks. If we are right they will help us to build a better presentation, and if wrong, they will keep our heresy to a minimum. If your chief critic happens to be your wife learn how not to discredit her judgment while at the same time you must depreciate her remarks somewhat for she is quite likely super-sensitive to your faults.

A minister is seriously sick who suffers an aftermath of embarrassment because of the subject matter of the mes-

sage he preached. (We assume that his message was Biblical.) The embarrassment complex may result from (1) preaching out of duty rather than personal persuasion; (2) assuming the right to question the practicability of the Scriptures; (3) calling some doctrines of the Word nonessentials; (4) trying to shield or compliment persons in the audience; (5) unwillingness to identify one's self with a doctrine or a group of believers.

Some ministers can't remain hopeful or enthusiastic in preaching the gospel because of the lack of visible and immediate response on the part of the hearers. Here we need to learn that (1) God's word is perfect, converting the soul. God uses it without our efforts and in spite of our efforts. (2) Repetition is necessary to the planting of truth and the excitement of response. Give God time to work. (3) If we must see before we can believe and be enthusiastic we are actually practicing serious unbelief, denying God's promise to honour His word. Audiences are more likely to sense the lack of enthusiastic faith than they are to discover truth or error. And quite likely the preacher who suffers this sickness following a sermon will infect others with the same disease in his next sermon.

Not all after-sermon sicknesses lead to an inferiority frustration. When a sermon is apparently a "big hit," judging from the number of verbal bouquets received at the door, the minister's native air is laden with sinister omens. A resulting superiority mood is easily the most difficult to deal with, as well as being both the most damaging and the most fatal to any minister.

The art of receiving remarks that range from profound appreciation to mere perfumery is difficult to master and never without risk. To be too brief in replying to some persons is ungracious, and to be too verbal in response to other persons leads to embarrassing complications. Perhaps a useful axiom would be profitable. Words additional to a warm "Thank you!" humbly intoned, carry hardly more meaning and much more risk.

The Devil working subtly at the superiority infection of a minister suggests many things, such as audience response, attendance increase, increase in counseling opportunities, altar seekers, calls for special speaking appointments, surmising how another's failures were their own follies, community influence, grammatical and vocabulary excellence, wide educational and reading experience, etc., to mention just a few. None of these things are anything but desirable and should be true of God's serv-

ATTENTION PASTORS

The Commission on Home has prepared a denominational calendar using the messages and pictures supplied each month to the pastors as the message of the month on the calendar. Denominational events—Hymn of the Month—a place for a family diary are part of the calendar.

It is planned that churches will purchase this calendar at a modest cost for distribution to homes (members and community). **Do not purchase a calendar until you see this one. Available November 15.**

The writer is pastor of Free Grace congregation, Millersburg, Penna.

ants in the ministry, but if the heart attitude of the preacher is one of smugness, the superiority sickness is progressing with deadly precision.

All sicknesses have a cause and most of them have a known cure. All post-sermon sicknesses have a cure. And since prevention is better than a cure, an "ounce of prevention" is found in the knowledge that the cause is the Lord's and we are His tools. To the Lord be all the glory! May the tool simply shine and waste with wear!

... Reach Whole Families

(Continued from page eleven)

a Sunday school of 700. Sunday morning worship and the Sunday evening service, as well as the mid-week family night, have increased considerably with the continuous growth of the church.

Our emphasis will continue to be centered on the needs of the family. We feel that the church exists for the sake of the spiritual welfare of the families of our community. The families do not function primarily for the sake of the church, but the church functions primarily for the sake of the families. As we keep this principle in focus, I believe we can have an increasing ministry in the building of God's kingdom.

What a responsibility we have to serve these family units by completing the family circles! That burden is intensified with every new family that enlarges the circle of the church. We must win these people to Christ, or gains in attendance will be vain.

By God's help we are seeking to move from Numbers to Acts.

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CHURCH NEWS

BULLETIN-BITS

Union Grove congregation, Indiana, recently received a \$500 check, a legacy from the will of the late Will Shirk, long-time member of the congregation.

The Singing Vernon Martin family, Clayton, Ohio, will be guests for Rally Day at Union Grove Church, Indiana, Sunday, October 18.

Rev. Morton Dorsey, Findlay, Ohio, was guest minister at Centerville, Pa., Sunday, September 13.

Fairland, Pa., Men's Fellowship featured a banquet Saturday evening, September 12. Pastor Donald Shafer, Elizabethtown, Pa., was guest speaker.

The two congregations, Fairland and Palmyra, Pa., united for a missionary conference the weekend of September 26-27.

Jacob Bowers, Arthur Climenhaga and John Climenhaga were guest speakers for a Youth Conference, Ferguson Valley, Pa., September 19-20.

Pastor Gerald Wingert, Orlando, Florida, conducted a baptismal service at Clear Lake for five candidates, Sunday, August 30.

Carlisle, Pa., was host to the Carlisle Sunday School Association dinner meeting, Monday evening, September 28. Rev. Charles Davis was the main speaker.

Goshen Seminary ministerial student, Ray Rife, a transfer from Messiah College, will serve as assistant to the pastor at the Village Church, Nappanee, Indiana for this Seminary year. Rev. Warren Sherman is the pastor.

Manor, Pa., revival services with Orion Rhodes evangelist, is postponed from the latter part of September to October 25-November 1.

Palmyra, Pa., entered September with a church indebtedness of \$5,400. The September 20 church bulletin reports the balance as \$250. Additional funds were anticipated wiping out the entire indebtedness.

B. Charles Hostetter, speaker on the Menonite Hour Radio Broadcast was guest speaker for Rally Day at Antrim, Pa., Sunday, October 4.

Upland, California, reports a very impressive ordination service for associate pastor John A. Byers, Sunday evening, September 13. Pastor Eber Dourte and Bishop Alvin Burkholder were assisted in the service by Jesse F. Lady, Merle Brubaker, Owen Alderter and John Z. Martin.

Rev. John R. Sider, recently returned to Ontario, Canada, from the Navajo Mission, was guest minister for lovefeast services at Heistill, Ontario, September 26-27.

Montgomery, Pa., featured a Gospel Tide Hour radio rally, Sunday evening, October 11. Radio minister Bishop Charlie B. Byers was accompanied by the Wainfleet Gospel Four; the Gospel Tide Radio Choir; and the Gospel Tones.

The Elbert Smith family, Grantham, Pa., provided special music Sunday morning at Manor, Pa., and Sunday evening, Lancaster, Pa., September 20.

Samuel Wolgemuth, chairman of the Board for World Missions was guest speaker for the Mason-Dixon Youth Rally, Hagerstown area, Saturday evening, September 26.

Patsy Prescott, a converted western singer, shared in the evening service at Centerville, Pa., Sunday, September 28.

Cedar Springs Sunday School, Pa., received a special offering, Sunday, September 20. The project of \$200 will purchase an instrument for skin grafting to be used by Dr. Myron Stern at the Mtshabezi Hospital, Southern Rhodesia.

John Dick and Dallas Shelley reported experiences in I-W work at Maytown, Pa., Sunday evening, September 20. A Ladies Quartet from Mt. Joy EUB Church also shared in the program.

Three youth; Dale Engle, Mary Elizabeth Gruber and Beth Kanode reported on Hilltop Ranch, Roxbury Camp and an Ocean City convention at Hummelstown, Pa., Sunday evening, September 13.

Bishop and Mrs. H. H. Brubaker returned from an official visit to the African Mission Field, Monday, September 21.

Jim Buchfuhrer, Dayton YFC, spoke at Fairview, Ohio, Sunday evening, September 21; his theme, "God's Prescription for Revival." The Sunday school held its annual outing at Hardscrabble Park, Clayton, September 20.

Revival Services

Henry Ginder at Albuquerque, New Mexico, September 20-24; at Conoy, Pa., November 18-29; Paul W. McBeth at Hollowell, Pa., November 8-22; Rev. and Mrs. Byrl Sessions at Five Forks, Pa., beginning September 13.

Christian Light Bookstore Officially Opens at Brantford, Ontario, Canada

The official opening of this new Christian Light bookstore was Thursday morning, September 10. E. J. Swalm, bishop of the Canadian Conference, led in a short service of dedication. The ceremony started a special three-day sales program introducing this new Christian Light Bookstore to Brantford and the surrounding community.

General manager of Christian Light Bookstores, Mr. Clair Hoffman, under whose direction the store was started, was present for this three-day occasion. He is ably assisted in the operation of this store by the manager, Jack Flicker. Brother Flicker moved to Brantford from Aurora where he had operated a small Christian books store on his own.

The Canadian Conference expressed appreciation to the Publication Board for sponsoring this new venture in Ontario. The store will expedite Christian literature service to the congregations in Ontario and we trust, be an excellent medium for Christian literature in the Brantford area.

Mt. Rock, Pa.

Planning is underway for Homecoming and Anniversary Sunday, November 1. This will celebrate sixty years of Sunday school work at Mount Rock.

Pastor Harry Bert, installed earlier this year, received eight new members into church fellowship in June and led a dedication service of eleven children.

In a recent WMPC prayer meeting Miss Rhoda Lehman presented the work of the San Francisco mission. A Christ's Crusaders hour was used by the children to present a Children's Day program.

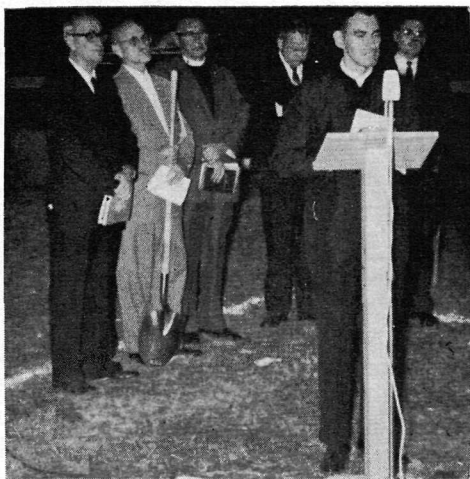
Guest speakers included Raymond Rife, Jr., who is preparing for the ministry and Morris Sider, a member of the staff of Messiah College.

Montoursville Congregation Breaks Ground

Formerly the Fox Hollow congregation, Lycoming County, Pa., as part of today's changing pattern of life, the congregation decided to move from a rural area into the town of Montoursville, Pa. The evening of August 13, 1964, a group of approximately 45 gathered for the groundbreaking service.

Regular services started at Fox Hollow following a successful revival meeting by Rev. Frank B. Long in 1917. The converts became the nucleus for the beginning of this new work.

However, records indicate that as far back as the late 1850's visiting ministers from Lancaster County rode the distance on horseback to conduct services at Fox Hollow and certain other locations in the area. The Fox Hollow community showed greater interest than the other appointments. Among the ministers who pioneered in Lycoming County were the brethren John Wolgemuth, John Gish, Jacob Brubaker and Samuel Brehm. Early converts



included three brothers, Elias, Fred and David Slagenweit.

In 1920 the late Bishop H. B. Hoffer installed Henry T. Frey as pastor of the congregation. Brother Frey's service continued until the summer of 1942. Charles McCulloh was pastor of the congregation from 1942 to 1958 when the present pastor, John L. Bundy was installed. Through the years there has been a continuing fellowship between the brethren living in Lycoming County and those living in Clinton County. Prior to the administrative change in 1957, Fox Hollow was a congregation in the Centre-Clinton and Lycoming District.

Three area ministers shared in the groundbreaking service: the pastor of the Montoursville Community Baptist Church, Rev. Harold Teufel; Pastor of the Muncy Pilgrim Holiness Church, Rev. Arthur Yeager; and a retired Free Methodist minister, Rev. R. Vernon Wallace. Bishop of the Atlantic Conference, Henry A. Ginder offered a few remarks and led the congregation in the ritual preceding ground breaking. Sharing with Brother Ginder in turning the sod were a trustee, Roy Chapman and Pastor John L. Bundy. The Kline Trio and Rev. and Mrs. John Bundy supplied the special music.

With the congregation moving into the new area and using the new sanctuary for worship and work a greater interest and outreach is anticipated.

Births

BINGAMON—Jeffrey Howard, born August 30, 1964, to Mr. and Mrs. Howard Bingamon, Hollowell congregation, Pa.

BOOK—Stephanie Kaye, born August 23, 1964, to Rev. and Mrs. Doyle Book, Nagatoshi, Japan.

BURKHART—Leroy Christian, born September 5, 1964, to Mr. and Mrs. Leroy Burkhardt, Cross Roads congregation, Mt. Joy, Pa.

BYER—Jolene Faye, born July 17, 1964, to Mr. and Mrs. Curtis Byer, Upland congregation, California.

CHAO—Robert, born to Dr. and Mrs. Peter Chao, September 18, 1964, Clarence Center congregation, New York.

HORST—Tina Marie, born July 3, 1964, to Mr. and Mrs. Luke Horst, Five Forks congregation, Pa.

LAMBERT—Priscilla Anne, born July 23, 1964, to Mr. and Mrs. Orland Lambert, Wainfleet congregation, Ontario.

LANDES—Douglas Keith, born September 10, 1964, to Mr. and Mrs. Glen Landes, Souder-ton congregation, Pa.

LEHMAN—Beth Elaine, born September 8, 1964, to Mr. and Mrs. Robert Lehman, Mechanicsburg congregation, Pa.

Weddings

BURKHOLDER-SMITH—Mrs. Frances A. Smith, Messiah College, Grantham, Pa., and Mr. Harry C. Burkholder, Life Line Mission, San Francisco, California, were united in marriage, August 27, 1964. The ceremony was performed in the Messiah College Chapel. Bishop Alvin C. Burkholder, brother of the groom, and Rev. Elbert N. Smith, son of the bride, performed the ceremony.

CHAMBERS-WEAVER—Miss Faye Weaver, Wakarusa, Indiana, became the bride of Mr. Gary Chambers, Milford, Indiana, September 25, 1964. The ceremony was performed by Rev. Warren Sherman in the Village Brethren in Christ Church, Nappanee, Indiana.

FRANKLIN-PARKS—Miss Judy A. Parks, daughter of Mrs. Frances Parks, Upland, California and Mr. Charles Parks, Montana, became the bride of Mr. Kenneth Franklin, son of Mr. and Mrs. Glenn A. Franklin, Upland, California, September 3, 1964. The ceremony was performed in the Upland Brethren in Christ Church, Pastor Eber B. Dourte officiating.

GORMAN-WENGER—Miss Gladys Wenger, daughter of Mr. and Mrs. Milton Wenger, Greencastle, Pa., and Mr. Eugene C. Gorman, were united in marriage, August 29, 1964. The ceremony was performed in the Five Forks Brethren in Christ Church, Pastor Ralph J. Wenger, brother of the bride, officiating.

LANGHUS-BURKHOLDER—Miss Edna Burkholder, daughter of Mr. and Mrs. Norman Burkholder, Hagerstown, Maryland, became the bride of Mr. Herbert Langhus, son of Mr. and Mrs. Louis Langhus, Lincoln, Nebraska, June 27, 1964. The ceremony was performed in the Upland Brethren in Christ Chapel, Pastor Eber B. Dourte, officiating.

Obituaries

BRUBAKER—Mrs. Anna N. Brubaker, daughter of Jesse W. and Jennie L. Niesley, was born near Carlisle, Pa., March 19, 1899 and passed away at Upland, California, August 18, 1964.

She was converted and united with the Brethren in Christ Church at the age of twelve. She remained a faithful and devoted member.

In preparation for life's work she attended Messiah College, Grantham, Pa.; Central State Teachers College, Lock Haven, Pa.; Taylor University, Upland, Indiana and Hartford School of Religious Education, Hartford, Connecticut.

She was united in marriage, August 14, 1928, to the late Henry G. Brubaker, who preceded her in death, December 22, 1963.

Two days following their wedding they moved to Upland, California, joining the staff of Upland College. She and the late Dr. Brubaker gave more than 30 years of active service on the staff of Upland College. She was a devoted counselor and faithful in the ministry of prayer for the college. Her activities included teaching, counseling, serving as advisor

for the college annual, besides activity on many and varied committees.

Her spiritual ministries included the work of the congregation at Upland. She served the general church on the Women's Missionary Prayer Circle Committee and during her husband's tenure of office as General Secretary, ably directed the work of the Secretary's office during General Conference.

Naturally, since her husband's passing last December, her longings and interests reached into the next world. One of her last remarks, "I'm just longing to breathe that pure, celestial air," gave evidence of her glorious anticipation.

She is survived by one sister, Mrs. Sarah E. Miller, Salona, Pa.; a foster sister, Mrs. Lloyd Evarts, Vergennes, Vermont; two foster brothers, Dr. Jacob A. Long, Pasadena, California; and Jesse N. Long, Mill Hall, Pa. Nieces and nephews also survive, besides a host of other relatives and friends.

Funeral services were held in the Upland Brethren in Christ Church. Pastor Eber B. Dourte, Dr. Jesse F. Lady and Dr. John Z. Martin officiated. Entombment was in the Bellevue Mausoleum.

HENDERSON—Maude M. Henderson was born in Shiawassee Co., Michigan, November 23, 1879, passed away at Owosso, Michigan, August 4, 1964. She was a member of the Carland Brethren in Christ Church.

She was united in marriage to W. J. Henderson, February 16, 1898. In addition to her husband, she is survived by three daughters: Mrs. Lottie Loux, Alma; Mrs. Beulah Reiber, Owosso; and Mrs. June Conklin, Henderson; two sons: Victor, Coleman; and Carl, Houghton, Michigan. Eight grandchildren, eighteen great-grandchildren, and three great-great-grandchildren and one brother also survive.

Funeral services were held in the Knapp and Smith Funeral Home. Rev. Harvey Stickley and Rev. Henry Schneider officiated. Interment was in the Riverside Cemetery.

HOOVER—Lydia Ellen Hoover, born in Montgomery County, Ohio, October 7, 1879, passed away July 21, 1964. She was converted in 1895 and united with the Brethren in Christ Church remaining a faithful member.

She was united in marriage to Elmer B. Hoover, November 24, 1898. Together they served the church for many years in the office of Deacon. Her devoted, quiet, unassuming way of life was a great blessing to her family and the church.

She is survived by five sons and three daughters: Clarence M., Pleasant Hill; Mrs. Harold L. Kniesly, Englewood; Samuel G., West Liberty; Jesse W., Goshen, Indiana; Martha G., Pleasant Hill; Howard R., Phillipsburg; David E., Pasadena, California; and Mrs. Paul Book, Abilene, Kansas. Also surviving are one brother, one sister, 25 grandchildren, 23 great-grandchildren, and a host of relatives and friends.

Her husband, two sons, Irvin and Ezra and infant twin daughters predeceased her.

Funeral services were held at the Pleasant Hill Brethren in Christ Church, Pastor William R. Hoke officiating. Burial was in the Highland Cemetery.

MCC News

Churches of India Invite Peace Missioner

AKRON, PA. (MCC)—Last year the participating churches of the Mennonite Christian Service Fellowship of India (MCSFI—formerly the (Continued on page sixteen)

World Missions

Africa

Field Chairman's Residence: *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*
Bishop and Mrs. David E. Climenhaga
Miss Velma R. Brillinger

SOUTHERN RHODESIA

Bishop's Residence: *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*
Bishop and Mrs. David E. Climenhaga

Financial Secretary: *P. O. Box 1219, Bulawayo, Southern Rhodesia, Africa.*
Rev. and Mrs. Chester R. Heisey

Matopo Book Room: *P.O. Box 554, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Donald Zook

Matopo Mission: *Private Bag 191T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Jacob R. Shenk
Rev. and Mrs. Mervin A. Brubaker
Rev. and Mrs. J. Robert Lehman
Mr. and Mrs. Robert T. Mann
Miss Miriam G. Frey*
Miss Nancy J. Kreider
Miss Erma G. Lehman
Miss Dorothy M. Martin
Miss Eva Mae Melhorn
Miss Eva Mae Peters
Dwight E. Rotz*

Matopo Outstations: *Private Bag 225T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Kenneth A. Bulgrien

Mnene Mission Hospital: *Mnene, Via Belingwe, Southern Rhodesia, Africa*
Dr. and Mrs. Robert K. Worman

Mtshabezi Mission: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Glenn C. Frey
Mr. and Mrs. Lyle L. Rosenberger*
Miss Anna J. Graybill
Miss Miriam L. Heise
Miss Ruth E. Hock
Miss Erma R. Mann
Miss Mildred E. Myers
Miss Edna M. Switzer
Ronald H. Herr*

Mtshabezi Mission Hospital: *Private Bag 101M, Bulawayo, Southern Rhodesia, Africa*
Dr. and Mrs. J. Myron Stern
Miss Ruth N. Gettle*
Miss Evelyn R. Noel

Mtshabezi Outstations: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. George E. Bundy

Phumula Mission: *Private Bag 188T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. David M. Brubaker

Phumula Mission Hospital: *Private Bag 188T, Bulawayo, Southern Rhodesia, Africa*
Dr. R. Virginia Kauffman

Wanezi Mission: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Albert R. Harvey
Rev. and Mrs. Carl V. Ginder
Miss Mary C. Engle
Mr. Elwood D. Heisey*
Miss Martha L. Lady
Mr. James R. Shelley*

Wanezi Bible Institute: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Titus M. Books
Rev. and Mrs. Fredric L. Holland

Wanezi Outstations: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Joseph H. Ginder

Youngways Hostel (for missionary children):
40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. Ira M. Stern
Miss Donna Zook*

NORTHERN RHODESIA

Bishop's Residence: *P. O. Box 115, Choma, Northern Rhodesia, Africa*
Bishop and Mrs. J. Earl Musser

Choma Secondary School: *P. O. Box 139, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. A. Graybill Brubaker
Miss Anna L. Kettering
Mr. Stephen S. Fisher*

David Livingstone Teacher Training College: *Private Bag 1, Livingstone, Northern Rhodesia, Africa*
Rev. and Mrs. Lamar F. Fretz
Miss Ruth T. Hunt
Miss Fannie Longenecker

Macha Mission: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. George K. Kibler
Miss Lona S. Brubaker
Miss Dorothy J. Gish

Macha Mission Hospital: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*
Dr. and Mrs. Alvan E. Thuma
Miss Mary E. Heisey
Miss Shirley A. Heisey

Nahumba Mission: *P. O. Box 173, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. H. Frank Kipe
Mr. Stanley H. Winger*

Sikalongo Mission: *P.O. Box 131, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. Keith D. Ulery
Miss Gladys I. Lehman

*1-W and voluntary service

India

Saharsa Mission: *P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India*
Miss Esther G. Book
Miss Erma Z. Hare

Barjora Mission: *P. O. Barjora via Tirbeniganj, District Saharsa, Bihar, India*
Rev. Arthur L. Pye, Acting Field Superintendent
Mrs. Arthur L. Pye

Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*
Dr. and Mrs. Lowell Mann
Miss Mary Jane Shoalts
Miss Leora G. Yoder
Miss Verna W. Gibble

Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*
Rev. and Mrs. Harvey Sider (residence)

Purnea Mission: *P. O. Purnea, N. E. Railway, District Purnea, Bihar, India*
Rev. and Mrs. Harvey Sider

B-4A Kailash Colony, *New Delhi 14, India*
Rev. and Mrs. Allen S. Buckwalter

H-29 Kailash Colony, *c/o Miss Gulabi McCarty, New Delhi, India*
Rev. and Mrs. Joseph B. Smith

Woodstock School, *P. O. Landour, Mussoorie, U. P., India*
Miss Mary E. Stoner

Japan

11 Tokaichi, *Hagi-shi, Yamaguchi-ken, Japan*
Rev. and Mrs. Marlin E. Zook

1179 Higashi Fukagawa, *Nagato-shi, Yamaguchi-ken, Japan*

Rev. and Mrs. Doyle C. Book

228, 4-Chome, *Nukui-Machi, Koganei-shi, Tokyo, Japan*

Rev. and Mrs. John W. Graybill

Cuba

Cuatro Caminos, Habana Province, Cuba
Temporarily Displaced: Rev. and Mrs. Howard Wolgemuth, Box 111, Grantham, Pa.

Missionaries on Furlough

Miss Beulah Arnold, 123 Walnut Street, c/o Travis Knifley, Campbellsville, Kentucky

Rev. and Mrs. Alvin J. Book, c/o Christ Frey, R. 1, Abilene, Kansas.

Miss F. Mabel Frey, 2001 Paxton St., Harrisburg, Penna.

Miss Edna E. Lehman, c/o Miss Florence Lehman, Route 9, York, Pa.

Miss Edith E. Miller, c/o Joe D. Miller, 301 Mill Street, Williamsville, New York

Rev. and Mrs. Peter A. Willms, 1496 N. First Ave., Upland, Calif.

Brethren in Christ Personnel Serving Under and Supported by Other Organizations

Miss Shirley Bitner, H. 29 Kailash Colony, New Delhi 14, India. (*YFC, Regions Beyond Missions*)

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (*Trans World Radio*)

Miss Hazel P. Compton, Broadwell Hospital, Fatehpur, U. P., India (*Women's Missionary Union*)

Miss Anna R. Engle, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, South Africa (*Evangelical Alliance Mission*)

David William Vanderbent, CCSA, Commune Mechira, par Chateaudun de Rummel, Dept Constantine, Algeria (*Mennonite Central Committee*)

Miss Lois Raser, El Salvador, Zaco, Mexico

Miss Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (*Mexican Evangelistic Mission*)

Mr. and Mrs. Carl Wolgemuth, c/o E. W. Hatcher, Ixtapa, Chiapas, Mexico (*Wycliffe Bible Translators*)

Contributions to World Missions send to:

BRETHREN IN CHRIST WORLD MISSIONS
P. O. Box 171
Elizabethtown, Pa.
Telephone 717-EM 7-7045

Contributions to Missions in America send to:

Andrew Slagenweit
West Milton, Ohio

Contributions to Peace, Relief and Service Committee send to:

Clair Hoffman, 320 S. Market Ave.,
Mt. Joy, Pa.

Mennonite Central Committee of India) requested that the American brotherhood help in developing their theology and study for a peace witness.

The Peace Section has authorized Edgar Metzler (executive secretary of the Peace Section) to accept this invitation. He will spend approximately three months in India—mid-September to mid-December.

Established in 1963, MCSFI is an organization of Mennonite, Brethren in Christ, and United Missionary churches of India. They actively promote and supervise voluntary service, peace education, inter-Mennonite fellowship, relief, and other Christian services.

News Items

King Pledges Anti-Goldwater Drive

BOSTON (EP)—Dr. Martin Luther King, Baptist minister, president of the Southern Christian Leadership Conference, pledged an all-out campaign here to help defeat Sen. Barry Goldwater, the Republican nominee for President.

The Negro leader was in Boston to present his collection of papers, manuscripts and documents to the library of Methodist-related Boston University, from which he received a PhD degree in theological studies in 1955.

Dr. King told newsmen "it is necessary to oppose Goldwater and do all we can to defeat him."

He added that "Sen. Goldwater is not a racist, but his philosophy gives aid and succor to the racists."

The civil rights leader described the Republican candidate as having an "18th Century outlook . . . narrow, nationalistic and trigger-happy and a threat to the security and morality of this nation."

"Negroes," he claimed, "will vote for the Johnson-Humphrey ticket with enthusiasm."

Dr. King said this is the first election in which he has made an endorsement, stating he was impelled by the "nuclear annihilation threatened" by Sen. Goldwater and the nominee's "inability to deal with the magnitude of poverty in the United States."

Sen. Goldwater Backs Amish Stand Against Social Security

WASHINGTON, D.C. (EP)—Republican Presidential nominee Barry M. Goldwater, in a statement defending a bill he co-sponsored which would exempt the Old Order Amish from participating in Social Security provisions, denounced previous attempts to enforce the law, saying it "demonstrates the ethical distortion into which our sense of moral values has decayed."

The amendment, which won approval in the Senate, would exempt a number of the sect, which proscribes insurance for religious reasons, from paying the tax upon agreement to waive all benefits from Social Security.

The bill, now in conference, has a strong support in the House. Last year, however, the bill failed to clear a conference committee, many House members feeling the version was unconstitutional. A legal opinion handed down by the Treasury Department this year, however, bolsters the new version's chances of passage.

Graham Crusade in Omaha

OMAHA, NEB. (EP)—The 10-day Greater Omaha-Council Bluffs Crusade conducted by Dr. Billy Graham Crusade ended on a record-breaking note.

A crowd of 26,000, largest in the history of Ak-Sar-Ben Stadium, which normally is used as a racetrack, attended the final rally. The previous record, set during the Memorial Day racing program, was 24,616.

In response to his invitation, 1,760 inquirers came for counseling. This made a total of 10,724 for the crusade. On Saturday night, which was youth night, another overflow crowd of 21,800 packed the stadium to hear the evangelist speak on "The Moral Problems of Youth." Persons counseled that night totaled 2,145, or 9.8 per cent of the audience. Crusade officials said the only other place they could remember when a higher percentage of the audience responded was at a meeting in Auckland, N. Z., when 10 per cent came forward.

Evangelical Free Church Missionaries Leave Congo

MINNEAPOLIS, MINN. (EP)—Twenty-five missionaries of the Evangelical Free Church of America and 17 missionary children have temporarily left their stations in the Congo on advice of the U.S. Embassy.

Word of their departure was related in a telephone call to the denomination's headquarters in suburban Richfield. The message said the Communist-led rebel forces were advancing closer to the Ubangi area in northwest Congo, where the missionaries were stationed, and "it seemed advisable to move." The missionaries have taken refuge in the nearby city of Bangui in the Central African Republic.

The Rev. Lester P. Westlund, secretary of the Free Church's overseas missions, said seven of the missionaries will return to the U.S. since it is time for their furloughs. The others will remain in Bangui or will work in other areas of Africa until it is possible for them to return to the Congo.

Paul B. Carlson Joins Tabor Music Department

Violinist Paul B. Carlson, presently completing his Doctor of Musical Arts degree at the Conservatory of Music, University of Missouri at Kansas City, will join Tabor music department as an instructor in strings and director of the orchestra. Tabor is a Mennonite Brethren College in Hillsboro, Kansas.

A Chicagoan by birth, Mr. Carlson did undergraduate studies at Chicago's Wilson Junior College and the Chicago Conservatory of Music. He obtained his M. M. degree from Northwestern University in 1958.

His teaching experience includes individual instruction in violin and viola and music theory at Messiah College (Brethren in Christ) at Grantham, Pennsylvania, Moody Bible Institute, Northwestern University, Chicago, and Drury College, Springfield, Missouri. He has given leadership in choral ministries at the Harrisburg, Pennsylvania Memorial Lutheran Church, First Congregational Church at Evanston, Illinois, and the Kingsway Methodist Church at Springfield, Missouri.

As a performer, Mr. Carlson has been violinist with the Harrisburg, Pennsylvania Symphony Orchestra, the Chicago Conservatory Orchestra, the Kansas City Philharmonic Symphony Orchestra, and Concertmaster with the Springfield Symphony for five years. He has also been a concert soloist with the Chicago Conservatory Orchestra and the Northwestern University Chamber Orchestra. He was the Epstein Scholarship winner at Northwestern, 1956-1958.

Both Mr. and Mrs. Carlson are members of the Brethren in Christ Church. His wife holds a B.S. degree in Nursing. They have two children.

In addition to his work at Tabor, Mr. Carlson will teach at Bethel and Hesston Colleges. He will reside in Newton.

Dr. Bultmann Honored by West Germany

BONN (EP)—West Germany's Great Service Cross with Star was awarded by President Heinrich Leubke to Rudolf Karl Bultmann, controversial Lutheran theologian who recently marked his 80th birthday.

Dr. Bultmann, who spent most of his life as a theology professor at the West German University of Marburg, an ancient town on the River Lahn where he now lives in retirement, has long been a focus of theological dispute throughout the world because of his demand for a "demythologization" of the New Testament.

He maintains that the forms in which the Gospel is set down had meanings for the people who wrote it which are no longer clear to contemporary men, and therefore must be reinterpreted in order to be understood and communicated. His views were first advanced in 1941 in a magazine article which stirred up continental theology's biggest controversy.

Dr. Bultmann's critics, among them most Protestant leaders in this country, have described his views as a great danger for Protestantism because he tries to interpret the New Testament's message along the line of modern existentialist philosophy.

Atlanta Church Sale to Muslims Denied

ATLANTA (EP)—A Southern Baptist church here has strongly denied published charges that it considered selling its property to a Black Muslim group.

Pastor J. C. Embry, of Western Heights Baptist Church, said: "Our people absolutely refused even to consider an offer for our property from a local Black Muslim temple. We would never consider selling to such an un-Christian, unAmerican and anti-white group. We will sell our property only to a group that will be a credit to the community. The amount of their offer was never a factor on our refusing to sell to the Black Muslims."

Western Heights Church is one of several in the Georgia capital totally surrounded by Negroes due to changing neighborhoods. The church has already bought property nearer where most of its members have resettled. It will move as soon as its present property sells, and will erect a new building on the new site.

Wesleyans Observe 75th Anniversary of Foreign Missions

This year The Wesleyan Methodist Church of America is observing the 75th anniversary of foreign missionary endeavor, since it was in December 1889 that the denomination's first overseas missionaries were sent to Sierra Leone, West Africa. From three persons 75 years ago, the present missionary force of the Department of World Missions of the Church now totals 230. Wesleyan missionaries now labor in 16 different countries around the world.

The diamond anniversary will be observed in Sierra Leone in December when Dr. Alton E. Liddick, Executive Secretary of the Department of World Missions, will be in attendance at the West Africa Annual Conference. An anniversary issue of *The Wesleyan Missionary* is to be released in October.

The Archives
Messiah College
Grantham, Pennsylvania

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